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port. Mr. Ladd always gave not only his time, but his travelling expenses; and our other agents, though poor men, have, with one or two exceptions that occurred several years ago, been obliged to labor, if not at their own charges, yet at the risk of receiving a meagre support, if any at all. We need at least half a score; and the way is well prepared for the employment of twice that number.

3. We must also have a secretary, an editor, and frequent issues of our periodical, of tracts, pamphlets, and popular volumes, as altogether indispensable to any progress in such a cause.

We might specify a variety of other purposes for which money is much needed; but we should, for the present, be quite content with the means of sustaining these operations alone on a very moderate scale. Our present income is lamentably insufficient; for it has in only a single year exceeded \$3,000, and has rarely been more than \$2,000; neither sum much more than barely sufficient to pay for editing and printing the publications we have issued, without any provision for all the other operations so essential to such a cause. We can do nothing without tracts or agents, or both; but it would cost more than \$30,000 to put a single tract at one cent a-piece in every family through the land.

FOREIGN EFFORTS IN THE CAUSE OF PEACE.

We have repeatedly apprized our readers, that our cause was receiving from its friends in other countries an unusual share of attention and effort; but circumstances not under our control, have led us to delay so long a report of their proceedings, that we must now content ourselves, though devoting half the present number of our periodical to the subject, with a very imperfect account of them.

EFFORTS OCCASIONED BY THE RECENT WAR-MOVEMENTS IN THE OLD WORLD.

The attack on China, the coalition to coerce Mehemet Ali into submission to the Sultan, and the fears of a general conflict among the leading powers of Christendom, roused the friends of peace in

England. The London Peace Society issued several able and popular tracts, and scattered them by scores of thousands. At Manchester, Leeds, and other places, public meetings were held, pacific resolves passed, and addresses sent forth to the rulers of England and the Continent; while not a few of the periodical papers seem to have teemed with remonstrances against the movements and the threats of war.

THE MANCHESTER ADDRESS TO THE FRENCH NATION.

The inhabitants of Manchester, after having adopted, at a numerous and highly respectable meeting, strong resolves in favor of peace, sent the following address to the people of France:

"Friends and Allies,—Ten years ago, upon the occasion of a portentous crisis of your history, the inhabitants of Manchester deputed a body of their citizens to convey their sympathies to the inhabitants of Paris. Since that time, has any thing occurred to lessen our solicitude for the welfare of your great nation? On the contrary, every succeeding year has taught us to value more dearly a friendship which, we believe, affords the best guarantee for the peace of Europe.

"We should deplore as one of the greatest calamities that could befall mankind, any interruption of the amity which has now for a quarter of a century existed between us, with so much advantage to the interests of both nations. We trust that these views are shared by the great body of the French people, who will unite with us in considering as the enemies of the human race all those who may endeavor to involve the two countries in the crimes and horrors of war.

"Frenchmen,—The prowess of your nation is established by the common consent of mankind. Fame has placed your people in the highest rank for bravery and fortitude. If military renown were worthy of a nation's ambition, your fathers have left you nothing to gain in the pursuit of martial glory. To every generation is afforded a field of greatness,—ours is the age of improvement. Signalize yourselves, then, in the arts of peace; they are infinitely more beneficial than the arts of war, and to excel in them is far more glorious. To subject nations to the permanent influence of your beautiful language, your science and philosophy, would be achieving far nobler and more lasting triumphs than are to be found among the perishable trophies of war.

"Friends and Allies,—We are the advocates of a perfect freedom of commerce between all the nations of the world, and believe that war or conquests can confer no benefit upon any people. We call on you, then, to unite with us in the use of every honorable means to preserve peace and friendship between France and England, upon whose alliance so greatly depends, not only the peace and improvement of Europe, but the liberty and happiness of the whole family of man."

ADDRESS TO THE QUEEN.

The meeting at Swansea, after speeches and resolves of similar purport, thus addressed her Majesty:

"May it please your Majesty,—The inhabitants of the town and neighborhood of Swansea, in the county of Glamorgan, recollecting the horrors of the war which terminated in the year 1815, after a contest of more than twenty years, respectfully beg leave to say, that it was with feelings of deep regret they heard of the differences existing between Great Britain and France, which seemed to threaten an appeal to arms.

"Considering war to be one of the greatest scourges that can afflict mankind, and that it is not only the interest but also the duty of Christians to encourage and maintain 'Peace on earth and good will towards men,' this meeting hails with sincere pleasure the prospect which has now opened of a continuance of the good understanding which so long subsisted between Great Britain and France, and offers its warmest congratulations to your Majesty upon the happy result of your councils.

"This meeting has heard, with much satisfaction, that a prospect exists of an amicable treaty of commerce between England and France, and sincerely hopes that circumstances will soon permit of so desirable an object being carried into effect, as likely, in the opinion of this meeting, to cement in a still further degree the interests of the two nations, who have unhappily been considered rivals, but whose true interests would be best consulted by an interchange of friendly offices, and of their respective productions and manufactures.

"This meeting, therefore, earnestly hopes that your Majesty will use your best endeavors to forward a measure so beneficial to your Majesty's subjects, and especially to those of this town and district."

Another meeting at Newcastle, thus addressed their Sovereign :

"May it please your Majesty,—We, your Majesty's dutiful and loyal subjects, the undersigned inhabitants of the borough of Newcastle-upon-Tyne, deeply lamenting the continuance of war, in various parts of the East, and contemplating the serious loss of life which has already taken place, with feelings of heartfelt sorrow, and with apprehension for the character of our beloved country, humbly entreat your Majesty, that you will be graciously pleased to take prompt and effectual measures for the speedy termination of such hostilities.

"We view the system of war, as liable to the most serious and glaring objections, namely:

"That it is *wrong in principle*, for it allows a party to be judge in his own cause.

"That it is *false in theory*, for its decisions depend not on *right* but on *might*, and are more likely to be unfair than otherwise, inasmuch as the strong are more frequently aggressors than the weak.

"That it is *injurious even to the victors*, as no Government can carry on war, without oppressing its own subjects. The greatest Captain of the age has declared, that the worst calamity next to a battle lost, is a battle won.

"That it is *unjust in operation*, for its evils are sure to fall heavily on the innocent, while those who originated the quarrel are often beyond its reach.

"That it is *barbarous in detail*, and is often accompanied by most

distressing circumstances. Witness the recent bombardment of St. Jean d'Acre.

"And, lastly, that it is a *manifest violation of the great principle of Christian love*, so forcibly insisted on by our Saviour and his apostles.

"May it, therefore, please your Majesty to discountenance a system which is avowedly fraught with so many evils, and to exercise your royal prerogative, by instructing your ministers to adopt some other mode of terminating international disputes. Thus will you become the happy instrument of commencing a new era in history, by enabling a great and powerful nation to set an example of magnanimous forbearance; and having already, during your auspicious reign, shown your respect for human rights, in the abolition of negro slavery, we implore your Majesty to confer upon our country the high honor of teaching the world another great moral lesson. We beseech you to carry out, still farther, the same beneficent principles, by demonstrating the practicability of settling differences without the sword, and thus to take an important step towards the establishment of permanent and universal peace."

A NEW PEACE PAPER IN PARIS.—During the fierce alarms of war, when France and all Europe seemed on the eve of a general conflict, a new journal, "founded by the chief capitalists, and having for its aim to propagate the principle of peace," was set on foot at Paris; an example that well deserves the attention of all men of business and wealth, as a very proper and powerful means of preserving peace, so essential to the prosperity of their business, or the security of their possessions.

AUSPICIOUS MOVEMENT IN FRANCE.

We have already spoken of an embassy from the London Society to the friends of Peace in Paris, early this year; and we have found the account so interesting to ourselves, that we copy as much of it as our limits will allow. Mr. Rigaud, a descendant of one of the refugees at the time of the revocation of the edict of Nantz, was deputed for the purpose of meeting the Society of Christian Morals, and concerting with them more effective measures for the promotion of peace. From the Journal of that Society, we copy, through the London Herald, the following account of his reception, and its results:

The Council had afterwards to receive a delegate of the English Peace Society. Mr. Rigaud presented himself; he unfolded the object of his mission, and with great satisfaction the Council heard the discourse which he pronounced.

"Gentlemen," said he, "in essaying to address this honorable assembly, I strongly feel my incapacity to express myself with propriety in a foreign language. It is nearly two hundred years since, in less happy times, my ancestors, for conscience' sake, were forced to quit this country. I have long desired to visit it, and at length the Peace Society established in London has sent me to this much loved

country; and I acknowledge it was not without emotion that I landed on the soil of France,—the country of my ancestors; and above all, that I come with the olive branch in my hand, and peace in my heart. The sole object of the Peace Society, established in London in 1816, is to labor for the promotion and establishment of universal and permanent peace, according to the principles and precepts of Christianity, without regard to politics or any particular sect of religion, but seeking to unite all Christians and all philanthropists who are willing to assist with their counsel, their influence, and their co-operation. Desiring ardently to disseminate these pacific principles in this great kingdom, our Society is well convinced that this could not better be done than by developing the genius and intelligence of the French, on a subject so important and so interesting. And into what hands could she better confide so desirable a work, than into those of the Society of Christian Morals, which is engaged in whatever tends to the perfection and happiness of man?

“I have, therefore, the honor, on behalf of the Peace Society in London, to make the proposition to place at the disposal of the Society of Christian Morals the sum of 1250 francs, for the foundation of a Prize for a Treatise on this subject.

“1. To demonstrate that all war, not only does violence to the sentiments of humanity, but that it is completely opposed to the true prosperity of nations, and the happiness of man, as considered physically, morally, and intellectually; that it is, besides, entirely opposed to the spirit and precepts of Christianity.

“2. To indicate, also, the best means to adjust international disputes, and to establish Universal Peace, without having recourse to arms.

First Prize, 1000 francs.

Second Prize, 100 do.

The rest to be employed in defraying the expenses.

I have the honor to propose to this Society the establishment of a Peace Committee to conduct this affair, and to be connected by correspondence with the Peace Society in London.”

The President replied:

“Sir, Delegate of the Peace Society,—It is with a profound sentiment, at once philanthropic and national, that the Society of Christian Morals sees you in the midst of her, and has listened to your discourse, in which are discovered *doctrines* that are her *own*, and principles whose foundation is in the finest code which has ever been given to man—the Gospel.

“It would be unjust always to confound nations and their governments. Politics frequently separate those objects which, better understood, they ought to preserve united. Interests which are opposed to each other more in appearance than in reality, ought not to break asunder those bonds which are united as in one common amulet. Two great free nations can find on a continent of absolute states, no lasting alliance but with each other; and their division is a real danger to both.

“Their preponderance in the civilized world is founded on the freedom of their mutual relations; on an equal share of influence abroad, and on their mutual respect for each other’s dignity and

rights ; but this influence must be lost, if political passions, if dreams of exclusive dominion should break an alliance which common interests command them to draw still closer together. Ah ! may this simple truth not receive its demonstration too late in the events of futurity. The giant Atlas, who alone supports the world, exists only in fable. The two pillars of Hercules still remain, as an useful emblem, between the Mediterranean and the ocean.

"The Peace Society bears, even in its title, one of the great principles which are the foundation of the Society of Christian Morals. The first maxim of the gospel is a fundamental precept,—*the love of our neighbour*. From this precept flows, as from a pure and fruitful source, this other maxim from the holy book, 'As ye would that men should do to you, do ye even so unto them.' And in the song of glory to the Most High, peace is recommended to man on the earth,—*et in terra pax hominibus*. Thus all the principles of Christianity are in opposition to war.

"The Peace Society, then, is a Christian Society, and the Society of Christian Morals is, likewise, a Peace Society.

"Between the scientific Societies of France and England, relations have long existed, which have proved equally and reciprocally useful. It is thus with religious and philanthropic Societies, whose harmony and co-operation have already done much for the progress of useful knowledge and civilization. Much remains still to be done, and a more extensive harvest is germinating in the fields of futurity. In the zeal, concurrence, and fraternity of scientific, religious, and philanthropic Societies, will henceforth be the vehicle and the safeguard of public liberty. Blind force, the unruly ambition of conquest, and the scourge of war, have lost their terrible empire in the continually increasing diffusion of light ; and what was permitted in the barbarous ages, is now no longer possible. Formerly sovereigns made their manifestoes for courts ; now they must be made for nations, a more difficult task ! because, for nations, all diplomacy is resolved into two words,—*justice and reason*.

"Sir, Delegate of the Peace Society,—The Society of Christian Morals will now deliberate on your propositions ; they will accept them ; they will appoint, according to the desire you have expressed, a *Peace Committee*, and you will be invited to form a part of it. Our principles agree, our desires are the same, our efforts ought to be common. May our connexion increase, and be strengthened in the bonds of fraternity, and in the happy result of a holy mission, which has for its object the triumph of Christian morals, sole element and sole pledge of the prosperity of nations and the tranquillity of the world."

The proposition of the London Society was adopted, and a Committee, consisting of some of the most distinguished men in Paris, appointed as a permanent part of the Society of Christian Morals ; the Committee with which our Society and others are now in correspondence. The programme of the proposed prize, having no room for its insertion now, we must reserve for a future number. It is an able and interesting document.

ANNUAL REPORT OF THE LONDON PEACE SOCIETY.

"During the last year, your Committee, in common with all the friends of Peace, have mourned over the war spirit manifested by this country in India, in China, and in the East; and whatever may be the result of the conquests in India, the pending negotiation with China, and curbing of the power of Mehemet Ali, nothing can justify the awful loss of life occasioned in these sanguinary contests. Your Committee witnessed with sorrow that the city of London, through its civic authorities, passed an eulogistical vote of thanks, and proposed a present of golden swords, to the English officers engaged with the allied armies at the dreadful butcheries of human beings in Syria.

"Your Committee watched with great anxiety the agitated relations of France and this country, and America and this country. Now they hope, notwithstanding all fears, that the danger of war with our neighbors on the European continent is past, and that the good sense and common interests of the United States of America and England will prevent the disruption of our friendly relations. Your Committee cannot but express in this place their sympathy with the American nation, in the loss they sustained in the death of General Harrison, who by his fellow-citizens was just placed in the presidential chair, and whose inaugural speech breathed such a pacific spirit; and their hope, that the gentleman upon whom Providence has thus, in an unexpected and unprecedented manner, devolved the high and responsible office of first magistrate in that great republic, will act upon the pacific principles which General Harrison indicated should characterize his presidential career.

"The means adopted by your Committee during the past year to carry on its pledged object, have been of the same nature with those to which the Peace Society has had recourse from the beginning, but to a much greater extent, in Funds, Publications and Agencies."

AGENCIES.—The Society had employed two travelling agents, but were obliged for want of funds, though their income was more than three times as great as our own, to dispense with the services of one.

VOLUNTEERS IN THE CAUSE.—"It is with pleasure the Committee refer to the labors of one kind and disinterested friend, who has travelled many miles, visited many towns, and sold almost an incredible number of your publications; thus disseminating the principles of your Society, by his active, gratuitous agency, and by a peaceably kind disposition,—received every where, and by all parties and denominations, with the utmost cordiality.

Your Committee also refer, with unmingled satisfaction, to the interesting fact, that many ministers of the gospel have directed the public mind to the peaceful nature of Christianity during the past year, by sermons and by lectures; among whom they may mention the Rev. Benjamin Godwin, of Oxford; the Rev. Mr. Baker, of Gateshead; and the Rev. J. N. Watson, of Belfast, Ireland, and who, we are happy to announce, is exerting a voluntary and active agency for the cause of Peace in Belfast, and the adjacent towns."

"PUBLICATIONS.—And we must first refer to the American Prize Essays on a Congress of Nations. This important volume is now

before the public; and your Committee will take upon themselves to offer it as their opinion, that a more important book, of human production, was never given to the public. It will form an era in the history of our world; and at the close of centuries to come it will be read with interest, and referred to with honor, by moralists, by statesmen, and by historians.

A copy of this volume, whose object it is to show the practicability of nations settling all international disputes without having recourse to arms, has been presented by the American Peace Society to all the potentates of Europe, and has been graciously received by them. The volume presented to our beloved Queen was accompanied by a long letter from the President and Secretary of the American Peace Society. A deputation from our Society had the honor of committing the volume and the letter into the hands of Lord Palmerston. The receipt of them by her gracious Majesty the Queen, was acknowledged, through her minister, by a letter to William Ladd, Esq.

A copy of these essays was recently presented by your Committee to his Grace the Duke of Wellington, which he very cordially accepted.

The last essay in this magnificent volume is from the pen of William Ladd. Your Committee have printed a very large edition of his essay; they have made a very wide distribution of them to the editors of magazines and newspapers, both in town and throughout the country; and they are happy to say that the editors of many periodicals have taken very considerable and favorable notice of it. The Committee have also presented a copy of this essay to Louis Philippe, King of the French, and to each of his new ministers; and also a copy to each member of the British Parliament, the House of Lords and the House of Commons, and likewise to each of the learned judges.

When, at the close of the last year, the great ocean of mind in this country, on the continent, and in America, seemed wrought up to the fury of a tempest, heaving, dashing, and foaming from shore to shore, your Committee felt anxious to throw the oil of kindness on these agitated waters. They applied to Joseph John Gurney, Esq., and to a clergyman of the established church of this country, to write each a 'Tract for the Times;' these gentlemen most kindly and promptly acceded to their request. And Mr. Gurney with his accustomed munificence, presented the Society with upwards of 60,000 copies of his tract. Both these timely and well-adapted publications were very widely circulated, and have been stitched in the Methodist, Congregational, Evangelical, Christian Observer, and Christian Guardian Magazines; and your Committee firmly believe that they have been of great service to the cause of peace in this country, and that they will prove of great advantage to the world. Twenty-two thousand copies of a tract on the principles of the Peace Society were gratuitously stitched in Noble's Almanack Compendium for the year 1841.

The Committee have granted tracts in French and English for distribution by John Candler, in Hayti; to John Humphries, for circulation in Rio Douse; to T. Osgood, for Montreal, in Canada; to the Oberlin Institute, Ohio, United States; and to missionaries for

Madras, Bellary, Jamaica, and New Zealand. Many emigrants to Australia and New Zealand have been at their own request supplied by your Committee with grants of tracts. The number of tracts circulated during the year has been upwards of 365,000; from the commencement of the Society, 1,573,650.

The essays for the prize of 100 guineas and 20 guineas, offered by the Society, were twenty-five in number. The adjudicators have given their decision. The first prize was awarded to Henry Macnamara, Esq., of the Temple; and the second to A. G., to the care of the Rev. Joseph Angus, Baptist Mission House. Your Committee express the hope that both these essays will soon be given to the public."

FUNDS,—to the amount of £1579, or about \$7500, were received by the Society, and nearly \$1000 more expended. Thus did our brethren in England expend the last year nearly four times as much money for the cause of peace as its friends in this country contributed! Yet we hear it objected, that we cannot safely do any thing for peace here, until they move on the subject in other countries!

PROCEEDINGS OF THE LONDON PEACE SOCIETY ON THE DEATH OF
WILLIAM LADD.

At a meeting of the Committee of the London Peace Society, held at their office, No. 19, New Broad Street, City, 28th July, 1841, it was resolved unanimously,—

That the Committee of this Society cannot receive the mournful intelligence of the decease of William Ladd, Esq., President of the American Peace Society, without recording on their minutes their deep sorrow at the great loss which the cause of Peace throughout the world has thereby sustained.

The Committee, therefore, desire to record the unfeigned esteem which they entertain for the character, and which they must cherish for the memory of their departed friend, on account of his high intellectual and moral worth, his benevolence of heart, liberality of hand, joined with his unwearied exertions in promoting the cause of universal and permanent peace. They consider his removal as no common loss, to his family, to the State in which he resided, to the American Peace Society, and to the world at large. In the cause of peace, "he labored more abundantly than they all." His head, his heart, and his hands were entirely consecrated and engaged, to extend and establish peace upon earth. His pen and his purse,—his time and his talents,—his health and his life, were unsparingly devoted to this heavenly object.

While the Committee affectionately sympathize with the bereaved widow of their late highly valued friend, and with the American Peace Society, and implore on their behalf the richest consolations from the Father of mercies; and while they desire submissively to bow to the wise and holy appointment of Divine Providence, they cannot refrain from a devout acknowledgment of gratitude to Him, "from whom cometh down every good and perfect gift," for the intelligent, faithful, and devoted services of their late coadjutor

whose vigorous powers, matured experience, conciliatory manners, assiduous exertions, and fervent piety, have contributed so effectually to support and advance the great cause of universal and permanent peace.

Under these circumstances and impressions, the Committee feel it their duty to address a few lines of condolence to the bereaved widow of their dear departed friend, and to the American Peace Society, expressive of their sorrow and sympathy with them under the painful visitation by which their faith is exercised.

JOHN LEE, *Chairman.*

TO MRS. LADD,

Respected Madam,—We sincerely sympathize with you under that painful bereavement you have, by Divine Providence, been called to experience. We consider the removal of your dear husband as an irreparable loss to you, and indeed a great loss to us, and to the whole human family. His journey is ended, his tongue is silent, and his ready pen is laid aside. But he lives, not only in your pleasing and painful recollections, but he lives also in his writings,—he lives in our memories,—and he lives in the affectionate regards of thousands.

We trust you are thankful that the companion of your days, and the sharer of your joys and sorrows, was preserved to you so long; and that he lived so usefully, and died so happily. O for grace to follow him, as he followed Christ, the Prince of Peace! A few more fleeting years, and we trust you will meet him in heaven, to part no more, and to sorrow no more for ever. The anticipation of being for ever with the Lord, should wipe away every mournful tear. "In his presence there is fullness of joy, and at his right hand there are pleasures for evermore."

Accept, respected madam, our sincere condolence and sympathy, and may the Father of mercies, who is the judge of the widow, in his holy habitation, grant you all needful support and comfort, under your present trial, guide you in safety to the end of your journey, and be your portion for ever.

TO THE COMMITTEE OF THE AMERICAN PEACE SOCIETY,

Respected Fellow Laborers in the Cause of Peace,—Permit us to assure you, how sensibly and how deeply we feel, the very heavy loss our common cause has sustained by the death of its able and eloquent champion, William Ladd, Esquire, your very highly and justly valued President and standard bearer. It will be no misapplication of the words of Scripture, if we say, "a great man is fallen this day in Israel." We do not expect soon to see his equal in all respects. "Howl, fir tree," said the Prophet, "for the cedar is fallen." But we do not sorrow as those who have no hope. Rather than mourn to excess that he is dead, let us praise the God of Peace that he ever lived, and let us supplicate the Divine Throne for a large effusion of heavenly influences, to dispose and to enable us to follow his noble example. It may be said that he lived a longer life in sixty-three years, than many do in eighty or ninety, if length of life be reckoned by labor, rather than by days. Death found him in the field harnessed and at his post. "This," he said, in one of his last letters, "is the death I have a long time coveted; it is to me the field of glory. If men will venture their lives to procure some

earthly good, which will soon perish in the using, why should I be unwilling to risk my life in the cause of that dear Redeemer who laid down his life for me." Such were the noble sentiments he entertained in the prospect of death, and of eternity. "He has fought the good fight, he has kept the faith, he has finished his course," and has now received, from the hand of his Judge, the crown of righteousness, of life and of glory. He has been introduced into the regions of undisturbed tranquillity, with the commendation of his Redeemer, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." "He rests from his labors, and his works do follow him." But, though dead, he yet speaketh, and will continue to speak, till all the chariots of war be burned in the fire, till the earth be filled with the knowledge of the glory of the Lord, and till Peace be universally and permanently established throughout the whole world. The recollection of his useful life and unwearied labors, and the influence of his writings, will be perpetuated in America, through all its length and breadth, to the latest generations, and indirectly by Americans to all the nations of the earth. It will be a lasting monument of honor to America, that William Ladd was born, lived, labored, and died one of her citizens.

Fellow Laborers, does not our Lord and Saviour, the Prince of Peace, by taking our indefatigable coadjutor to himself, call upon us, and you, to increased diligence and assiduity in that cause, to the promotion of which our departed friend devoted all his energies? Let us work while it is called to-day, for the night cometh when no man can work. What our hands find to do, let us do it with our might. Let us be followers of him, in sustaining and promoting the heaven-born cause of peace, till with him, through faith and patience, we inherit the promises.

We hope the mantle of William Ladd will fall, with a double portion of his spirit, and an equal measure of his zeal, wisdom and diligence, upon some young Elisha among you, who will prosecute the same cause with increasing ardor, and instrumentally hasten on the period when war shall be known no more, but universal brotherhood be felt, acknowledged, and reciprocated by the whole family of man.

Signed by direction and on behalf of the Committee,

JAMES HARGREAVES, } *Secretaries.*
NUN MORGAN HARRY, }

SANCTION OF WAR BY THE RELIGIOUS PRESS.—Good people are hardly aware in how many ways, or to what extent, they are still lending their countenance to war. Probably every religious paper in the land, if not in Christendom, would profess itself friendly to peace; and yet most of them will be found to give the war-system their direct or indirect support, by apologising for the abominations of wars, or pleading its occasional necessity, or its incidental benefits. In one of our best conducted religious papers, we find, in an article generally unexceptionable, the following statement:

"War is, perhaps, in itself, the greatest scourge of humanity; but he has read history to little purpose, or been no very profound observer of passing events, who has not noticed that God has very

generally overruled it for the spread of juster views of civil government, of the arts of civilized life, and of the sacred influence of the Bible."

As strong an apology for war as public opinion will now tolerate. What hesitancy and abatements! "War is—*perhaps*—IN ITSELF—the greatest scourge." *Perhaps*—as if there were grounds for doubt whether it is really such a scourge. *In itself*—as if its appendages or results would justify or excuse its crimes and woes. Then follows a list of benefits occasionally resulting under God from this "greatest scourge of humanity."

Now we do not suppose the editor meant to encourage or sanction war; but, probably, having very inadequate views of either its guilt or its evils, and still laboring under the time hallowed delusion of its supposed necessity, he made these concessions and apologies in its behalf. He would doubtless deem us uncharitable, if we were to put him down as an abettor of war; but this accursed system depends for its continuance in Christendom upon just such support from good men.

Let us apply to other sins this apologetic method of condemnation. Slavery is,—perhaps,—in itself,—a great evil; but he is a careless observer who does not see how much good it has been instrumental of accomplishing. The infidelity of France was,—perhaps,—in itself,—a very great evil; but God overruled it for the furtherance of his wise and gracious purposes. So of dram-shops, and theatres, and brothels; of error and sin in all their nameless forms; of the Saviour's crucifixion, and the apostasy of man and of angels. Should we say of any one of these, it is,—perhaps,—in itself,—a very great evil, and then proceed to neutralize nearly the whole force of this hesitating condemnation, by enumerating the benefits incidental to such an evil, should we not, in a world like ours, encourage men to continue that evil? Such are the chief supporters of the war-system; and upon them rests no small share of the responsibility of its continuance.

OUR REVOLUTIONARY WAR ADVERSE TO THE INTERESTS OF RELIGION.—The war of our forefathers in defence of their rights, we suppose to have been as justifiable as any war in modern times; but few are fully aware of its baleful influence, down to the present day, upon the moral and religious character of our country. On this point, we have, in some of our past numbers, quoted the most ample and decisive testimony from eye-witnesses; and we are glad to find good men opening their eyes to this aspect even of a war that was sustained, if not abetted, by nearly all the ministers and churches of America. In a late number of a religious paper, the editor alludes,

in the following terms, to "the demoralizing influence of the war of the Revolution, and its antecedent political excitements."

"The convulsion of the public mind, experienced in the elections of last year, could hardly begin to compare with what was experienced by our fathers from the passage of the Stamp Act in 1765 to the settlement of peace in 1783. And then the state of things immediately after the war, was hardly more propitious to religious interests. After the scourge of war had swept over the land, with all its train of demoralizing accompaniments, the ground was enriched for a luxuriant harvest of error."

The country is full of documents, reminiscences and results, amply confirming the truth of such statements as these. We have occasionally met them in our excursions, and purpose to lay some of them before our readers as illustrations of the havoc which war even in its best form makes of the spiritual as well as temporal interests of mankind. The wounds inflicted on our character by that war, are not yet healed; and we doubt whether New England herself will, before the millennium, recover entirely from its effects.

OUR OWN OPERATIONS.

Other topics which could neither be omitted nor deferred, leave us no room to speak in detail of what we have ourselves been doing for a few months past; but it may perhaps suffice for the present, to say, that we have neither contracted the scale of our operations, nor relaxed our efforts in any department of our labors. Though deprived of their leader, and extremely limited in their resources, the Society's Committee have taken measures for a more determined and vigorous prosecution of the great work entrusted to their supervision.

AGENCIES.—We have only our usual number of agents devoted entirely to our service; and these have been pursuing their course with their wonted zeal, acceptance and success. Our Corresponding Secretary has spent two months in Connecticut, and the Rev. Mr. Morton has labored chiefly in the interior of this State. We expect he will ere-long visit Connecticut; and, if he should, we would commend him to the good people of that State as in all respects worthy of confidence and a warm-hearted reception, as a servant of Christ who is likely to do good, and only good wherever he goes. He is a reformer in the best sense; and we speak from long personal acquaintance, when we assure our friends that he will not, by design or mistake, pull down any thing good, nor build up aught that is bad.

CHOICE OF OFFICERS.—Our readers will remember, that our Society, unable so soon after the death of their late President to proceed satisfactorily to the choice of a successor, postponed the election from their last anniversary to the 13th of October, when an adjourned meeting was held, and SAMUEL E. COVES, Esq., of Portsmouth, N. H., a nephew by marriage of Mr. Ladd, was with great unanimity elected to the presidency of the Society. JAMES K. WHIPPLE, whose declining health has obliged him to seek refuge for a season in a milder climate, tendered at the same meeting the resignation of